







# Catholic Parochial vs. State Schools.



HOMAS P. KERNAN, in a paper on Catholic Parochial Schools and the Public Schools in *Mosher's Magazine* (No. 5) presents these interesting figures :

The Catholic Directory for 1901 gives the number of Catholic parishes having parochial schools in the United States in 1901 as 3,812, and the number of children attending these schools during the previous year as 903,980.

The report of the Commissioner of Education of the United States for 1901, Vol. I, page ix, has the following : "Total enrollment in schools and colleges. There were enrolled in the schools and colleges, public and private, during the year 1899-1900, 17,020,710 pupils, the same being an increase of 282,348 pupils over the previous year. Of this number the enrollment in public institutions was 15,443,462."

The Commissioner, on page xiii, gives the following reliable figures in regard to the cost of the common schools of this country :

Expenditure per pupil (of average attendance):

For sites, buildings, etc.,	-	-	\$ 3.62
For salaries,	-	-	12.94
For all other purposes,	-	-	3.73

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Total expenditure per pupil, \$20.29

The total expenditure is given as :

For sites, buildings, furniture, libraries, and apparatus,	-	\$38,083,553
For salaries of teachers and superintendents,	-	136,031,838
For all other purposes,	-	39,158,963

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Total expended, - - \$213,274,354

Expenditure per capita of population, - - \$2.83

From this official report of the Commissioner of Education of the United States we see that the total amount expended for common-school purposes during the year 1899-1900 was more than two hundred and thirteen million dollars, and that the cost for the education of each pupil in the common schools for that year was a little more than twenty dollars.

If the 903,980 pupils who attended the Catholic parish schools (The Review, Vol. IX, No. 22. St. Louis, Mo., June 5, 1902.)

in 1899-1900 had attended the common schools, at the same rate of expenditure, \$20.29 per pupil, the additional sum of more than eighteen million dollars (\$18,341,754) would have to be added to the common-school estimate for that year. But these 903,980 pupils attended schools supported by the Catholic Church, and consequently that large sum was saved to the common-school tax of the different States in one year. Any approximate estimate of the money spent by Catholics on parochial schools during the past fifty years would be hundreds of millions of dollars.

New York City alone, not including Brooklyn or Staten Island, had in 1899-1900 sixty Catholic parish schools for boys and sixty-one for girls, a total of one hundred and twenty-one schools, attended by over forty thousand children (40,939). When we remember the high value of real estate in Manhattan Island, it is evident that for the Catholic Church to build and maintain so many schools in the city of New York must be an enormous tax on its members.

If the common saying is true that "money talks," Catholics are the most earnest supporters of education in this country, for they not only pay their share of taxes for the support of the public schools, but they moreover maintain Catholic parish schools of their own.

In England, a Protestant country, the people think it only just to grant Catholics an allowance from the public funds towards the support of free schools of their own. There Catholics are taxed for the maintenance of their own schools, which, of course, must come up to a certain standard in secular branches, and they are not taxed for the support of other public schools. Mr. Kernan hopes, and we share his hope, that the day may come when in the United States a similar course will commend itself to the sense of fairness of the Protestant majority.

## The Cradle of Christian Civilization.\*)



BARONIUS wonders that in the sixth century, when idolatry was extinct throughout the whole world, it should yet have, when St. Benedict arrived, deep roots among the Cassinese, through the negligence of their bishops. But, since there were no longer any bishops there, and idolatry could not be rooted out of the Roman Empire at once, it is not to be wondered at that there should be left in those places some remnants of the

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\*) A Leaf From Abbot Tosti's Life of St. Benedict, pp. 78-82.



old superstitions. These are troublesome weeds. You may tear them up in one place, but their roots germinate in another, until time at last kills them. . . . I do not know what reception the Cassinese gave to St. Benedict and the little monastic colony from Subiaco, which he brought amongst them; but, from what we shall relate a little later, it will become clear that his reception was kind, and that in a short time, a paternal bond united to the heart of the Saint that poor people, who, without pastor or civil government, and terrified by the misfortunes they had endured, had wandered from the path to heaven, whence alone the consolation of hope can come to us. St. Benedict, conscious of the mission which he had received from God, to bring back this people to the faith of Christ, no doubt called to mind the instructions with which the Apostles were sent forth to convert the nations. They were to be poor, to be the bearers of peace, to eat the bread of hospitality, to heal the sick, and to announce the coming among them of the kingdom of God.

Such were those few monks with their Master. Peace be to this house, they said, and it did not return to them rejected, but awaited them at the table of hospitality. The most splendid revelation of the Divinity of Christ and of His Sacraments, took place in the symbolical feasts at Cana of Galilee, in the house of Simon the Leper, at the last supper, and in the town of Emmaus. St. Gregory mentions the preaching of St. Benedict and the wondrous cures that he wrought, after the destruction of idolatry, and the building of Monte Cassino. But, both the one and the other were begun at his first arrival in the Cassinese settlement. What a history there is in that first meeting of St. Benedict and that people! Here that great Apostle of the Gospel cast the first seed into the heart of the individual; here he fostered it in the bosom of the family, by the prodigies of his charity. Here that family afterwards grew into a civil community, *civitas S. Germani*, and was gathered around the Monastery of St. Benedict, dedicated to Our Saviour. From this spot, the seed grew into a tree, so large as to receive into its branches the whole of Europe, civilized and sanctified by the Order of St. Benedict. Beautiful and precious are the treasures that record the ancient grandeur of their Roman city; but these, perishable as they are, can never equal the immortal glory of having given a cradle to modern Christian civilization. The name of St. Germanus is the blazoned symbol of the nobility of this city.

St. Gregory tells us that the Saint gave himself to the conversion of the Cassinese and the neighboring territories by continual preaching—*praedicatione continua*—to show that the supreme motive of his coming into these parts, was to bring back to the

faith of Christ those souls that had strayed away into the false worship of idols. Therefore, without any delay, on his first arrival in the land, he made a beginning of his Apostolic ministry; and did not desist from it on ascending the mountain, on whose summit the pagan divinities had their seat, until he had made Christian again that people which was to help him in the destruction of the idols and in the foundation of his first monastery. But as the germs of ancient Christianity had not yet been killed by the tares of pagan superstitions, through the remarkable grace which shone forth in the countenance and words of the Saint, and by the wonders which he wrought, he quickly gathered around him a good number of faithful, who, venerating him as a messenger of God, and loving him as a father, were unwilling to leave him.

The mountain, which takes the name of Cassino from the region which is on its side, is one of those heights which descends from the chain of the Mediterranean Apennines into the valley of the Luis and guards it like a sentry, whilst the others run towards the north to join the Aprutian Mountains. To-day wild-looking and despoiled of its woods, and white with calcareous rocks, it offers a spectacle of sadness. But the Saint found it all clad with ancient forests, sacred to the worship of devils, as St. Gregory tells us, and in which, even to that time, a number of foolish pagans offered sacrifices to the gods. Those sacrifices were a folly; but to have preserved those woods, for which the pagans had so great a regard, was a work of hygiene, which the Christians of these times, without so many gods and sacrifices, would do well to imitate. To denude the mountains is to let the rain rush down to their base, and there cause marshes and pestilences. The road which leads from east to west, winding along the side of the mountain, and for three miles bordering its summit, was the same by which, to our own days, the ascent was made on horseback, and which was afterwards paved differently, and in some parts followed a different direction. By that path, as St. Gregory tells us, the foolish country people ascended, in order to offer their sacrifices at the ancient *Fanum*, which was dedicated to Apollo. This temple is on the highest crest, on the site of the ancient Acropolis of the city of Cassino. St. Gregory speaks only of Apollo; but the Monk Mark, in his poem, relates that the blinded crowd venerated there profane images, and held, as gods, sculptured idols; that they built these temples and altars, on which they offered bloody sacrifices; that they called the place *Arz*, and had consecrated it to gods of stone. The best name for it, he says, would have been infernal chaos. The whole mountain was, then, consecrated to idols, and was, as it were, a Pagan Pantheon.



## Some Academic Publications From Fribourg.



THE Catholic University of Fribourg in Switzerland seems to have realized from the outset of its career the ideal of a university which is more especially identified with the German theory and practice than with those of our own degree-ridden and examination-ridden system—viz., that the first consideration in creating a true seat of learning is to gather together a staff of highly qualified scholars, who shall be specialists in their own particular lines of study and a great part of whose energies shall be devoted to scientific research and the advancement of science. The fame and success of a German university, and its power of attracting students, are based rather upon the possession of several such masters of thought and research, than upon the mere size or the difficulty of their degree examinations.

Judged by this standard, the University of Fribourg must command respect. For the quality of an academic staff is estimated largely by the scientific output of its members, and in Fribourg we have before us as we write abundant evidence of the literary and scientific productiveness of its various professors during little more than a decade. To say nothing of the independent works published by its professors during that space—Berthier's splendid edition of Dante's *Divina Commedia*, with its scholastic commentary, occurs to the mind on this score—or their numerous contributions to specialist reviews, we will confine our attention to the goodly pile of strictly academic and collective publications which have issued from the university press between 1890 and 1902, and which lie before our eyes at this moment.

From 1890 to 1892, these memoirs issued under the collective title of *Indices Friburgenses*, of which seven appeared, of varied bulk and belonging to various branches of learning. Bédier's critical edition of *Le Lai de l'Ombre*, an old French 13th century romantic poem, and Streitberg's study on the German comparatives in *ôz* (103 pp., 1890), together worthily inaugurated the series from the philological side. Effmann's elaborate illustrated essay, *Heiligkreuz und Pfalz: Beiträge zur Gaugeschichte Triers* (159 pp., 1890), followed the same year, a valuable contribution to the ecclesiastical archaeology and architectural history of the Middle Ages. Next year Weyman edited a Latin classical text, the *Psyche et Cupido* of Apuleius (52 pp., 1891), and a little-known branch of European literary history was illustrated by Kallenbach's interesting study, *Les Humanistes Polonais* (72 pp.)

Early Christian art received a valuable elucidation in Berthier's beautifully illustrated memoir, *La Porte de Sainte-Sabine à Rome* (90 pp., 1892). The series was closed by a study from the law faculty on *Illegality as a Ground for Compensation*, by Rensing.

The following year the publication, whilst retaining its large quarto format, changed its title to *Collectanea Friburgensia*, of which the first series lasted from 1894 to 1900, whilst the second (large 8vo. size) began last year. The first issued was a considerable volume of 214 pages on a historical subject, the correspondence of Alfonso and Girolamo Casati with Leopold V. of Austria, by Reinhardt. The Casati were Spanish ambassadors to the Swiss Confederation (1620-23), and this publication of their letters is an important contribution to Swiss history. The next fasciculus was the first of Hubert Grimme's exceedingly learned and important studies on Semitic philology, in which branch of science he holds a high position. It was devoted to the prosody of the Syriac father, St. Ephrem. In 1895 Marchot edited the most ancient Rhaetoromanic text known (*Les Gloses de Cassel*, 67 pp.); and Jostes contributed some hitherto inedited texts as a contribution to the history of German mysticism (*Meister Eckhart und seine Jünger*, 160 pp.) Grimme appears once more in 1896 with a minute study of Hebrew accents and vowel systems (*Grundzüge der hebräischen Akzent-und Vokallehre*, 148 pp.) But quite the most considerable volume of the series, and the one that has perhaps been the most widely read, was Michaut's new critical edition of Pascal's *Pensées*, which was crowned by the French Academy, and awarded the Saintour prize. This is quite a large volume (190 and 469 pp.), and will probably prove to be the *édition définitive* of the celebrated French classic, based as it is on the original MS., and with the variants of all the editions. In 1897 Büchi contributed a study of the quarrel between Austria and Fribourg, which led to the latter state going over to Savoy and joining the Swiss Confederation. An important chapter in the history of philosophy is Mandonnet's study of Averroism in the 13th century, a critical essay based on inedited documents. It appeared in 1899, and was crowned by the French Académie des Inscriptions. The ninth and last fasciculus of this first series was Schnürer's enquiry into the important mediaeval chronicle known as Fredegar's (*Die Verfasser der sogenannten Fredegar-Chronik*, 263 pp., 1900).

With the new century the *Collectanea* assumed a more handy form, large octavo, and three volumes have been published in it. First came Giraud's able study of Taine (*Essai sur Taine, son Oeuvre et son Influence*, 322 pp., 1901) which has likewise been crowned by the French Academy.



Finally, there have appeared within the last few months two more issues of this new series, which form substantial additions to the critical study of the Old Testament, and are therefore well worthy of the attention of scriptural scholars. Zapletal's Totemism and the Religion of Israel is not merely of interest from this point of view, but is also a very well-informed study of the whole difficult subject of totems (*Der Totemismus und die Religion Israels, ein Beitrag zur Religionswissenschaft und zur Erklärung des Alten Testaments*, 176 pp., 1901). The learned author shows himself thoroughly at home with the numerous English writers who of late years have made themselves the leading authorities on totemistic problems,—J. G. Frazer, Robertson Smith, Spencer and Gillen (for Australia), MacLennan, Andrew Lang, Tylor, and others, to say nothing of German and French specialists. An exhaustive and impartial study of all that has been alleged in favor of Israelitic totemism leads the learned writer to a decidedly adverse decision on the theories adduced.

H. Grimme, the only professor who has contributed more than once to this academic series, is the writer of the last fasciculus which has so far appeared. It is a highly specialistic treatise on the metres of the Book of Psalms, a study which is absolutely essential as a preliminary to critical or exegetical investigation.

The above hasty review \*) of the literary output of a small and quite recent university, all of whose faculties are not yet complete, and limited to only one academic series of publications, affords, we think, sufficient proof of the activity and ability of its staff, and is a guarantee of its excellence. It may very well challenge comparison with many older and larger and far better known seats of learning.

To us American Catholics it naturally suggests the query: What has the Catholic University of America done to compare with this brilliant record of the Fribourg institution?

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\*) We owe it to the *Tablet* (No. 3,225).



# CONTEMPORARY CHRONICLE.

## EDUCATION.

*English Catechism in German Schools.*—We read in the current number of the *Teacher and Organist*:

"A meeting of the German Catholic pastors (of Milwaukee) was held at the residence of Archbishop Katzer last month, at which an important step regarding the language question in the German Catholic parochial schools was taken. Hereafter the catechism in the schools will be taught in the English and German languages. Heretofore it has been taught in German. The matter has been under discussion for some time and was talked over at a preliminary meeting held at the residence of Father Willmes of St. Mary's church. In speaking of the matter Father Willmes said:

" 'The matter has been discussed for some time by the local pastors and we have finally decided that hereafter catechism shall be taught in both the English and German languages. Heretofore it has been taught in German. It was found, however, that some of the pupils were not sufficiently conversant with the German tongue to follow the study in that language. On the other hand, others who learned their catechism in German found it difficult afterwards when they attended English-speaking parishes to understand catechetical terms and other matters of church terminology and usage which they had learned in German. For this reason it was thought wise to teach catechism in both tongues, and we adopted a catechism with that point in view. All the other studies in our schools are taught in English.' "

In taking this step the German pastors of Milwaukee have simply followed the example of many of their brethren in other parts of the country, in conscientiously providing for their flocks according to the exigencies of the times. It is another proof that the German speaking clergy of this country, contrary to the charges of some of their enemies, put faith before language, religion above nationality.

*Corporal Punishment.*—The question of corporal punishment in schools has an interest for the young and the old. In a work published in Germany, some account is given as to how discipline was once maintained in a German schoolroom. Johann Jacob Haberle—who died some years ago—kept a diary, and he jotted down in the course of his fifty-one years' schoolmaster's career the number of times he administered punishment to his recalcitrant pupils. Schoolmaster Johann records that he distributed 911,517 strokes with a stick; 240,100 "smites" with a birchrod; 10,986 hits with a ruler; 136,715 hand smacks; 10,235 slaps on the face; 7,905 boxes on the ears; 115,800 blows on the head; 12,763 tasks from the Bible, catechism, the poets and grammar. Every two years he had to buy a bible, to replace the one so roughly handled by his scholars; 777 times he made his pupils kneel on peas, and 5,001 scholars had to do penance with a ruler held over their hands. As to his abusive words, not a third of them were to be found in any dictionary. American sentiment-



alists would call the old teacher a brute, while his scholars bless his memory.

## INSURANCE.

*The Passing of the "Mutuals."*—Eight years ago, according to our State Insurance Commissioner Wagner, there were in Missouri 26 legally operating assessment life associations, having in force 25,000 certificates, for \$53,721,330. Of this number 12 have either reorganized on the basis of level-premium or have disappeared by reinsuring; 9 are in receivership; 3 have withdrawn from the State; one was, and still is, operating as a "fraternal;" and one alone of the 26 is still in Missouri as before. Many citizens of the State have lost their insurance entirely, and are now past the age limit or physically impaired. Mr. Wagner, therefore, desires the repeal of all laws which recognize or permit this method of business.

In Minnesota, the Commissioner thinks, the time is near when not a dollar of so-called insurance on that plan will be written, for it has been almost entirely wiped out. What else could possibly happen, under the test of time, to a scheme which attempts to pay out money without providing adequate means for getting the money in?

## SCIENCE AND INDUSTRY.

*The Brain Not a Mind Organ.*—In a paper written for the youngest of our exchanges, *La Nouvelle France* (March number), Dr. Surbled, of Paris, the famous author of *Le Cerveau*, who is at once a celebrated cerebrologist and a staunch Catholic, sums up most lucidly all that is known about the functions of the brain.

"The brain," he writes, "which scientists of a bygone age looked upon as the organ of the mind, is no more than an organ of sense and motion: its cortical surface is strewn with sensory and motor centres, the action of which is daily verified by physiologists and clinicians. All its parts have been explored, studied and are now known: there is no room left for the intellect. In the name of science the conclusion must be that the intellect, having no organ, is not a function, is not corporeal, and is therefore spiritual." Further on in the same article he says: "What is now ascertained and is being confirmed more and more, is that the brain is not an intellectual organ. Its cortical surface is not the seat of psychic faculties. Why? Because it manifestly belongs to the sense-faculties, because the spiritual faculties can not be localized, have not and can not have an organ."

## MUSIC.

*Protestants in Catholic Church Choirs.*—The *Catholic Record* would like to know why Protestant vocalists are invited to assist our choirs? "Think of a non-Catholic singing the 'O Salutaris'!" says our contemporary. "It may please the fuss-and-feathers kind of a Catholic, but it is disedifying in the extreme to the one who goes to church to pray and to adore the God on our altars."

## MISCELLANY.

**The Ethics of Advertising.**—A subscriber of the *Catholic Citizen*, who recently enquired of the editor whether he could safely entrust his money to the various investment concerns advertised by that paper, was bluntly told (No. 23):

"We can not advise readers as to the value of such investments as are advertised in our columns. Of course we exercise some care in the admission to our columns of investment company advertisements. But about the only rule we can follow in this matter is to ascertain whether the officers of the company are reputable business men with a standing in the community. If they are, we accept the advertising; but that does not necessarily prove the investment is going to pay or is a profitable one. Fakes, frauds or humbugs in the investment line are, of course, excluded from our columns. And some investment companies that are perhaps all right, but of whose officers we know nothing, are also excluded."

A perusal of the *Citizen's* advertising columns has satisfied us that they occasionally contain a number of recommendations—for an advertisement is a recommendation—of concerns which are plainly fraudulent. Common sense suggests that, with capital as cheap and as abundant as it is at present, no established business of any legitimate character, earning or assuring even reasonable dividends, as all these concerns do, would dream of adopting this method of distributing its shares at from ten cents to a dollar a piece. There are scores of capitalists vainly searching for opportunities for the safe and advantageous employment of idle wealth. Absolutely no bona fide oil, mining or other company in a position to offer a tithe of the "inducements" held out by "fake" concerns ever approached small investors in the fashion described.

Hence, we fully agree with the *Monitor* (No. 2) in its opinion that, on their face, all such propositions are a swindle pure and simple, and are deliberately worded to deceive and defraud ignorant and unthinking people among the patrons of a class of papers which, in an exceptionable degree, enjoy the confidence of their readers. This it is that aggravates the injustice of the course of such publications in selling space in their columns to unscrupulous rogues for the promotion of manifestly dishonest schemes.

**Herbert Spencer on Vaccination.**—In his latest work, 'Facts and Comments,' which he intends to be his last message to mankind, Mr. Herbert Spencer vehemently denounces vaccination. He tells us that a distinguished biologist once used these words in his presence:—

"When once you interfere with the order of nature, there is no knowing where the results will lead."

Mr. Spencer summons statistics to show that vaccinated infants are more prone than the unvaccinated to fall victims to aggravated cases of other diseases. "It is clear," he says, "that far more were killed by these other diseases than were saved from small-pox." In short, he concludes that the immunity against smallpox produced by vaccination implies some change in the components of the body which renders it less able to resist perturbing influences in general.



**How American War Heroes are Manufactured.**—How war heroes are manufactured by our newspapers is shown by the Philadelphia *North American*, a staunchly Republican journal, (issues of May 13th and 15th).

It appears upon the testimony of Gen. Greely and others in a position to know, that Funston never swam across the Rio Grande River, but crossed over in a boat after two of his privates, White and Trembly, had swum over and taken a rope across, the opposite bank being kept clear of the enemy by American fire. Funston had never swum in his life and could not swim a stroke. The only danger he really faced in the expedition in which he captured Aguinaldo by such foul and disgraceful means, was hunger. The story was told correctly at the time in *Harper's Weekly* by John F. Bass, but some correspondents were enthusiastically busy just then making reputations for "heroes," and as Funston was a favorite with them, they did not hesitate to give him a "boost" by garbling the story.

"Many other 'heroic' feats of the Cuban and Philippine campaigns," the *North American* declares editorially (May 15th), "rest upon a similar basis. An officer climbed a tree to see something, and, behold! he was lauded to the skies as a man of desperate daring. War was a new thing to the correspondents as well as to most of the volunteer officers and men, and to the excited imaginations of the reporters an officer who actually took the same chances as a private was a person of marvelous courage. Funston was a victim of this hysterical sort of hero-worship in the beginning, and for that he can not be blamed. But with all his volubility, Funston never has made public disclaimer of the honors thrust upon him, nor has he given credit for the swimming of the Rio Grande to White and Trembly."

So far as the bogus reputation for daring conferred upon him by newspaper friends was instrumental in advancing him in the army, Funston has profited by the fraud and made himself a party, by silence, to false pretenses. To that extent at least he is a pinchbeck 'hero' and unworthy of honor, and his promotion at the people's expense can not but effect the morals of the army injuriously.

**The Origin of the Word "Toast."**—The origin of the word "toast," in drinking to health, is interesting. The drinks most in use in the sixteenth and seventeenth centuries were sack, canary, claret, sherry and others, to which it was customary to add honey, sugar, ginger, cinnamon and other ingredients, also a piece of toast, which floated on top of the liquor, and was supposed to give it an additional flavor. Later on, in the eighteenth century, Dr. Johnson relates: "A certain beau, being at Bath, pledged a noted beauty in a glass of water taken from her bath, whereupon another roysterer cried out that he would have nothing to do with the liquor, but would have the toast—that is, the lady herself." From this incident, it is said, arose the habit of giving a lady's name to preface, or flavor, the drinking of wine. Hence, a popular lady, whose health was often drunk, became "a toast" or "a great toast." Later the word has come to mean any sentiment which prefaces a drink.

## NOTE-BOOK.

The *Catholic Citizen* [No. 29] opens its columns to a long and rambling epistle from a Protestant dominie, Rev. Silliman Blagden, of Boston, who declares that Cardinal Gibbons "most remarkably resembles Pope Leo XIII., in mind, character, learning, mental poise, erudition, the highest type of spirituality, and singularly devout and inspired piety," and exhorts "all newspapers, as well as priests and prelates, and men of influence," to "keep Cardinal Gibbons' name and high attributes before the public eye and powers in authority," so that he may be elected successor on the pontifical throne. While we are pleased to learn that Mr. Blagden has a high opinion of our Cardinal, we must question the propriety of a Catholic journal printing such a queer appeal from a Protestant parson.



The appointment of Bishop Messmer to the archbishopric of Manila, of which we know positively that it was contemplated some months ago by the Holy Father, appears to be still hanging fire. On the 21st ult. the Bishop answered a query of the Cincinnati *Catholic Telegraph* by stating that he had "no information, either private or official," of his transfer to the Philippines, and a day later the Washington correspondent of the N. Y. *Freeman's Journal* wrote to his paper that "there are hints here in high quarters that the name of Bishop Messmer is not now under consideration (for Manila), as the conditions have changed since his personality was discussed last summer." It remains to be seen if the strong pressure brought to bear upon the Vatican to prevent the elevation of Msgr. Messmer to the metropolitan see of Manila will prove effective. We can not help wishing that it will, since the Church in the United States can ill afford to lose the learned and energetic Bishop of Green Bay.



One of our subscribers, a competent teacher and organist, desires a change of position. Besides English and German he can teach also the commercial branches. Middle-aged, good references. Address: "Catholic Teacher," this office.



One of the editors of the *Ohio Waisenfreund* writes to us:

In No. 17 of your valuable REVIEW we find a notice "Should Laymen Study Theology?" suggesting, in connection with the example of Catholic students at German universities, that Catholic American laymen are in still greater need of "a smattering of theology." The notice concludes, that no opportunity of hearing lectures on theological subjects, especially on apologetics and Church history, has been offered, and that private study was and is the only means for a layman in this country of acquiring that elementary knowledge of theology which is indispensable to the Catholic journalist, not to say any cultured Catholic.

You are right, and the reason of the deficiency is the want of



proper collegiate training, above all in ecclesiastical and secular history. Reviewing the second volume of Rev. A. Guggenberger's, S.J., *History of the Christian Era in our Ohio Waisenfreund*, Dec. 11th, we wrote: The writer of these lines has been for more than 30 years engaged in elementary and collegiate teaching. Here he could not fail to observe that, in spite of the superior ability of our American born students, they had a greater want of training than students of the same age recently arrived from Germany. Hitherto the knowledge of European historical events has been something indifferent and comparatively unknown to our young Americans. And yet, in our opinion, a thorough knowledge of general history must be the foundation of a general culture, which would be on esided without it. How could students of the classics, of philosophy and, if called to the dignity of the priesthood, of theology, understand these higher branches without an acquaintance with general history, such as is demanded in German and Austrian colleges in preparation for a university course.



Yes, we have read 'The Story of Mary MacLane,' over which certain "yellow" newspapers are making such a fuss. It purports to be the autobiography of a Butte (Mont.) girl, aged nineteen years. If genuine, it offers material for investigation by the alienist and neurologist, being a crazy, immoral, and profane outbreak of youthful tremens. We incline to the belief that it is a "hoax," worked up to make money.



The *Wichita Catholic Advance*, which has now become the Kansas edition of the *Milwaukee Catholic Citizen*, rehashing nearly all of that paper's reading-matter in plate-form, devoted two sticks-full of its scant "original" stuff in its edition of May 20th to the Knights of Columbus, saying among other things:

"Men in the east who do not belong to the Knights of Columbus are suspected as not being up to the standard as practical Catholics."

This choice morsel was clearly inspired, if not written, by State organizer Hayden, who expected to visit Wichita on the 21st with a view to organizing a council of the Order there. It shows the spirit of the average "Knight," who would make the silly fol-de-rol of this soidisant Catholic organization, the standard of practical Catholicity. Such impudent and ludicrous claims will simply hasten the inevitable condemnation of this semi-Masonic body, which is now also endeavoring to spread in Louisville against the express desire of the Ordinary of that Diocese.



Mr. Walter J. Blakely sends us this clipping:

"Antivaccinationists will be annoyed to learn that practically all the cases of smallpox in St. Louis the past year were of people who had not been vaccinated," and asks:

"How do you reconcile your anti-vaccination theories and statements therewith?"

Such stories are common, but wherever they have been investi-

gated, they have fallen to the ground. This is true in all large cities—e. g., the Minneapolis Health Board said that of 500 cases of smallpox only 5 had been vaccinated; investigation of only 65 showed that 42 had been vaccinated.

The way these figures are made is best explained by the Chicago method, which is that "true vaccination must be repeated until it no longer takes," and that nothing else is vaccination—and this also leads to the other stand that a man who takes smallpox has never been vaccinated, for if he had, he could not have taken smallpox, because vaccination alone prevents smallpox, thus completing the logical circle.

In all St. Louis not 100 persons will be found vaccinated according to this doctrine.

That this is true is shown by the printed circular of the Chicago Board, a part of which reads: "Not one of the 346 had been vaccinated according to this definition; of the total number 306 never had been vaccinated at all, though *most of them claimed they had.*"

What further proof do you want of the falsity of Health Board figures?

Finally let us say that the doctors who know most about vaccination think least of it.



A reverend subscriber in Chicago sends us this cutting from the *Chronicle* of that city, issue of May 20th:

"'What does the university require of its president?' enquires a writer in a current magazine. Well, the recent weight of opinion seems to be that he ought to be a combination of the church debt-raiser, the gold brick operator and the moral philosopher. As such men are rather rare, some colleges have had to be content with executives who are strong on the two first-named qualifications, but a little shaky on the third,"—

and enquires: "Does the *Chronicle* mean the Catholic University of America?"

It pains us to receive such malicious skits, which prove that the Catholic University has not even the confidence of a portion of the reverend clergy. We hope the institution will gradually succeed in dispersing the cloud which its former management has drawn upon it by its blunders and mistakes.



His Eminence Cardinal Gibbons, it appears, declined to make the opening invocation at the dedication of the Rochambeau monument in Washington for the reason that the Protestant Episcopal "Bishop" of Washington had been put down on the program for the closing prayer. A correspondent of the *Chicago Tribune* [May 23rd] is authority for the following details regarding this interesting incident:

"The Cardinal originally took the position that as France was distinctively a Catholic country and as Rochambeau was a devout son of the Church, such religious ceremonies as were necessary for the dedication should be confined to the Catholic ritual. When it was explained that the United States was not a Catholic country and that it had been the custom here to recognize all religions, the



Cardinal went on to explain at some length that personally he would be glad to officiate on the same platform and jointly with the Protestant Episcopal Bishop of Washington, but orders had been received long ago from the Holy Father himself, prohibiting all such combinations. At the time of the Parliament of Religions which was held in Chicago in conjunction with the World's Fair, Cardinal Satolli and others participated together with Presbyterians, Unitarians, Hebrews, Buddhists, and infidels. Soon after that, however, the Pope sent a letter here in which he declared in the most positive terms that, while he fully believed in fraternity of religion, he was not willing that the most distinguished prelates of the Catholic Church should mingle with representatives of other religions."

It will be well to make a note of this curious item as a valuable precedent on the part of a prelate who is generally considered to be one of the most liberal of his cloth in the United States.

§ § §

It appears from Archbishop Corrigan's will that a change for the better has been made in the method of holding church property in New York. Archbishop Hughes held all of the church property in the Archdiocese, amounting to millions of dollars, in his own name, as trustee. Since then, however, most of the churches have been incorporated, each taking title to its own property, so that most of the holdings in Msgr. Corrigan's name were those of a few churches perfecting their organization.

The value of the late Archbishop's personal property, by the way, has been unduly exaggerated by the sensational press. It amounts in all to about \$10,000, including some money in bank, left to him by his father, a life insurance policy of \$4,000, and minor personal belongings, such as books, vestments, chalices, etc., being monthly presents from his friends.

§ § §

We notice that Archbishop Keane's friends are booming that distinguished prelate for the New York successorship. His name is not on the clergy list, but there is no telling what the archbishops will do. With the clergy of New York we believe in "home rule." It would be a veritable "testimonium paupertatis" for the great see of Hughes and Corrigan if it had to get a new shepherd from the far West.

§ § §

Rev. W. Kruszka writes to the *Catholic Citizen* [No. 29] that it is not true that he indiscreetly published a confidential letter to Archbishop Katzer on the question of a Polish bishop for Green Bay. The *Citizen* is wrong in attributing such a statement of Editor Preuss of THE REVIEW. The statement was contained in a communication which we printed, distinctly marked as such, in our No. 18. The correspondent who made it is doubtless able to furnish proof.

§ § §

Contrary to the *Freeman's Journal*, the *Western Watchman* (May 15th) holds that there are enough Catholic students at Yale, Har-



vard, and Columbia, to make the Catholic University, if they attended it, "one of the largest in the country."

Why don't they attend the Catholic University? Is it not because they or their parents have for years been told by a certain clique of "liberal Catholic papers that the Protestant colleges are superior to the Catholic, that religion cuts a very small figure in higher education anyhow?

The few who are not imbued with this pernicious error would probably attend the Catholic University, if it were a true Catholic University after the mind of the Pope and offered them the courses they want. As it is, they apparently prefer Georgetown.

§§ §§ §§

Ira D. Sankey, the famous "singing evangelist," has gone over from Methodism to Presbyterianism. In an interview in the Philadelphia *North American* (May 22nd) he declared that "the change is largely a matter of convenience and personal friendship." This should give the sectaries food for reflection. If religion is a "matter of convenience" merely among even the "shining lights" of Protestantism, why waste so much money for the different publications setting forth the merits of this creed and that, and for spreading one creed at the expense of another among the heathens? Let every one suit his own convenience, let proselytizing, newspaper and missionary propaganda cease and the money now spent on these things devoted to charitable purposes or the "convenience" of the ministers!

§ § §

The *Independent* (No. 2761) expects that "those Catholic journals which are more Democratic than they are Catholic, and therefore detest Archbishop Ireland, and can see no possible fault in the conduct of the monastic orders, will be angrier than the Protestant bigots" over the Taft Commission, adding that "common sense will rule the judgment of most people." We are conscious that we do not belong to this category of journals. We have simply emphasized, as the *Independent* itself emphasizes in the same paragraph of the editorial article from which the above phrase is quoted, that the dream of those who thought that the Commission is "a step to establishing a legation at Rome and bolstering papal claims for civil authority," are vain and utterly without foundation. Knowing how the Taft Commission has been brought about, (on which point the *Independent* has allowed itself to be deceived by the notorious "Innominato,") we can not share the hope that it will lead to anything but fresh trouble.

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Judge E. F. Dunne, of Chicago, recently attended the baptism of an infant, between whose parents he had, by kind words, effected a reconciliation a year previous, when the wife sued for divorce. Judge Dunne is, if we are not mistaken, a Catholic. His conduct in this case is vastly more inspiring than the discussion carried on not so very long ago in certain newspapers on the question if a Catholic judge can with a safe conscience grant a divorce.





